He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action.

—*The Bhagavad-Gita*

THEOSOPHY

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H.P.B.'S STRONGEST AFFIRMATION

THE prophecies of H. P. Blavatsky, found throughout her writings, deal with many aspects of the cycle of human development. Some bear portents of the ruthless accountings of Kali Yuga, the work of time matured, and speak of settlements between the races. Others are concerned with the natural quickening of higher perceptions in men that will come under the law of psychospiritual evolution. There are many grave warnings in her writings, but also high encouragements. Yet even these, despite their manifest importance, are subordinate to her central intention in recording the Theosophical philosophy, which was to give evidence of the fact that *knowledge exists* concerning the persistent suffering and mysteries of human existence, and that men, with only a little of this knowledge, grasped and put into practice, could do a great deal to lighten not only their own ignorance but the pain of all the world.

In her magazine, *Lucifer,* most of all, she wrote vigorous criticism of the myopia of conventional nineteenth-century thinking. The pride and conceit of that time were often her targets, and the ostentations and ineffectuality of Christian "charity" made occasion for pointing to the very different attitude of continuous regard for human need which pervaded some of the civilizations of the past. Noting a particularly large "grant" that had been set aside to benefit the poor of England, she wrote that while this money might help "for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches unrelieved."

Today, some eighty years after this comment by H.P.B., in an epoch far wealthier in money than even the most prosperous days of the nineteenth century, the poor still exist in equally disgraceful numbers, and the policy of "grants," while continuing, shows no promise of being able to put an end to the privations of vast numbers of the population. The remedy H.P.B. then proposed, of particular interest today by reason of the similar thinking which recently has been gaining attention, might also be counted as among her "prophecies":

> To such munificent bounties we prefer countries where there are no needy people at all, *e.g.,* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses,* digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveler could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.
>
> Thus, if we have to become in the future cycle *that which we already have been,* let this be as in the days of Asoka, not as it is now.

This counsel, containing light on the roots of wholesome social life in daily attitudes and natural and spontaneous provision for the needs of others—the only way to make great "emergencies" either unknown or extremely unlikely—now has at least partial recognition in the thinking of some of the young. It is true enough that the concentration of population in great cities has turned many of the old communities and areas of rural life into barren regions, so that talk of restoration of "community" may seem utopian indeed. But there is power in deep human longing, and when the conventional forms of association become well-nigh intolerable, improvised changes may crudely anticipate the development of more natural ways of life to be realized by future generations. Perhaps, if the idea of "cities" could be purified to its original meaning of places where the wise may be found, where schools and centers of education make opportunities for learning available to all, the ugli-

ness and cruelties of the cities, produced by intense preoccupation with commerce and industry, would begin to diminish, helping the congregations of men to reflect the excellences of the motives which draw them to such places.

The *Lucifer* articles of H.P.B. were indeed prophecies of what might be expected to grow out of the motives and attitudes which shaped social life during the nineteenth century—the bitter harvest of misery and unrest which is now the subject of endless critical commentary and reproach. But no such consensus supported H.P.B.'s judgment when she wrote. Those who, moved by conscience, could see in the pride and conceit of the nineteenth century the seeds of future disorder—disorder in man's relations with nature and with man—could gain no large and responsive audience. Only time matured would bring the truth of what they said into plain view. Of the few who then saw as she did, she wrote:

> *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization."

Then she asked:

> But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . .
>
> If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born on earth.

Here, as in all similar cases, H.P.B. follows criticism with unequivocal statement of restorative principles—the law of universal causation and the modes of its operation, bringing continuous op-

portunity for the righting of wrongs, and the ground of right action in man's love of man and devotion to the good of all. These are the saving ideas, the rules of social harmony, the healing teachings of the philosophy of the high purposes of soul. Brotherhood is always the keynote in the writings of H.P.B., affirmed with an intelligence which makes no distinction between the law of spiritual unity and the science of human growth. She worked to bring closer the day when men would *see* that the knowledge they aspire to is inseparably united with perceptions which dawn only in those whose hopes and strivings are for the common good. No lasting darkness can survive the light of this realization; it is for this reason that we always find her strongest affirmation made in behalf of Altruism and the Brotherhood of Man.

THE HIGHEST VESTURE

We should remember that we were self-conscious beings when this planet began; some even were self-conscious when this solar system began; for there is a difference in degree of development among human beings. If the planet or solar system began in a state of primordial substance, or nebulous matter, as Science calls it, then we must have had bodies of that state of substance. In that finest substance are all the possibilities of every grade of matter, and hence it is that within the true body of primordial matter all the changes of coarser and coarser substance have been brought about; and within that body is all experience. Our birth is within that body. Everything that occurs to us is within that body—a body of a nature which does not change throughout the whole *Manvantara.* Each one had such a body of finest substance, of the inner nature, which is the real container for the individual. In it he lives and moves and has his being, and yet even the great glory and fineness of that body is not the man, it is merely the highest vesture of the Soul. The Real Man we are is the Man that was, that is, and that ever shall be, for whom the hour will never strike—Man, the thinker; Man, the perceiver—always thinking, continually acting.

—ROBERT CROSBIE

CONVERSATIONS ON OCCULTISM

V: Mantrams

STUDENT.—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Note.—This article by Wm. Q. Judge first appeared in the *Path* for August, 1888.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmerizer knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the color of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their

brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—OM.

RIGHT CHARITY

The best kind of charity is that in which, what has been acquired by one's own exertion and along the right path is affectionately employed for the benefit of others. But when there is good seed, there is often not good soil to sow it in; similarly when one wants to give charity, it is difficult to find proper parties. The best charity is possible when motives are pure and when proper opportunity, time and place, proper recipient and a plenitude of resources exist. The purity of the recipient is an important element. What is given should be given without reservation, as if one is returning something that was given him for safe custody. Charity should be without any idea of return, there should be no aim, direct, or indirect; as when an ungrateful person returns no obligation. This is the supreme notion of charity (Sattva).

The inferior kind is that in which there is some other intention. It is like sowing a seed with the intention of selling corn, or giving medical aid after charges have been paid. Charity which wants to put under obligation those to whom anything is given, and aims at increase of one's fame, is intentional charity and is of the inferior kind. To give with desires in one's mind, or to grieve for what has been given, is the characteristic of inferior charity (Rajas).

That is not charity which is given in exchange for physical enjoyment or satisfaction, or physical beauty, dancing, singing, or personal laudation. Charity which embodies these imperfections is the most inferior (Tamas).

—DNYANESHVARI

THE CHRISTIAN SCHEME

JESUITRY AND MASONRY: I

THE greatest of the kabalistic works of the Hebrews—the *Sohar*—was compiled by Rabbi Simeon Ben-Iochaï. According to some critics, this was done years before the Christian era; according to others only after the destruction of the temple. However, it was completed only by the son of Simeon, Rabbi Eleazar, and his secretary, Rabbi Abba; for the work is so immense and the subjects treated so abstruse that even the whole life of this Rabbi, called the Prince of kabalists, did not suffice for the task. On account of its being known that he was in possession of this knowledge, and of the *Mercaba,* which insured the reception of the "Word," his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years, surrounded by faithful disciples, and finally died there amid signs and wonders.

But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well known that this venerable kabalist never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore, without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in "darkness, in a deserted place, and after many and terrific trials." Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside world. Delivered *only as a mystery,* it was communicated to the candidate orally, *"face to face and mouth to ear."*

This Masonic commandment, "mouth to ear, and the word at low breath," is an inheritance from the Tanaïm and the old Pagan Mysteries. Its modern use must certainly be due to the indiscretion of some renegade kabalist, though the "word" itself is but a "substitute" for the "lost word," and is a comparatively modern invention, as we will further show. The real sentence has remained for-

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NOTE.—"The Christian Scheme, begun in November 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

ever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of travelling toward the "burning bush" over the holy ground, and to "burn the golden calf in the fire, grind it to powder, and strow it upon the water." Verily, then, this magic *water,* and the "lost word," resuscitated more than one of the pre-Mosaic Adonirams, Gedaliahs, and Hiram Abiffs. The real word now substituted by *Mac Benac* and Mah was used ages before its pseudo-magical effect was tried on the "widow's sons" of the last two centuries. Who was, in fact, the first operative Mason of any consequence? Elias Ashmole, *the last of the Rosicrucians and alchemists.* Admitted to the freedom of the Operative Masons' Company in London, in 1646, he died in 1692. At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization, which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience, and avoid clerical persecution. Not until about thirty years after his death did what is now termed modern Freemasonry see the light. It was born on the 24th day of June, 1717, in the Apple-tree Tavern, Charles Street, Covent Garden, London. And it was then, as we are told in Anderson's *Constitutions,* that the only four lodges in the south of England elected Anthony Sayer first Grand Master of Masons. Notwithstanding its great youth, this grand lodge has ever claimed the acknowledgement of its supremacy by the whole body of the fraternity throughout the whole world, as the Latin inscription on the plate put beneath the corner-stone of Freemasons' Hall, London, in 1775, would tell to those who could see it.

In *Die Kabbala,* by Franck, the author, following its "esoteric ravings," as he expresses it, gives us, in addition to the translations, his commentaries. Speaking of his predecessors, he says that Simeon Ben-Iochai mentions repeatedly what the "companions" have taught in the older works. And the author cites one "Ieba, the *old,* and Hamnuna, the *old.*" But what the two "old" ones mean, or who

they were, in fact, he tells us not, for he does not know himself.

Among the venerable sect of the Tanaïm, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the *Mishna Hagiga,* 2d section, say that the table of contents of the *Mercaba* "must only be delivered to wise old ones." The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secrecy prevalent in every ancient religion.

But, as we see, neither the *Sohar* nor any other kabalistic volume contains merely Jewish wisdom. The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the *Sohar* teaches practical occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the *dead letter* as he had received it.

The real practical magic contained in the *Sohar* and other kabalistic works, is only of use to those who read it *within.* The Christian apostles—at least, those who are said to have produced "miracles" *at will*[1]—had to be acquainted with this science. It ill-behooves a Christian to look with horror or derision upon "magic" gems, amulets, and other talismans against the "evil eye," which serve as charms to exercise a mysterious influence, either on the possessor, or the person whom the magician desires to control. There are still extant a number of such charmed amulets in public and private collections of antiquities. Illustrations of convex gems, with mysterious legends—the meaning of which baffles all scientific inquiry —are given by many collectors. King shows several such in his *Gnostics,* and he describes a white carnelian (chalcedony), covered on both sides with interminable legends, to interpret which would ever prove a failure; yes, in every case, perhaps, but that of a Hermetic student or an adept. But we refer the reader to his inter-

[1] There are *unconscious* miracles produced sometimes, which, like the phenomena now called "Spiritual," are caused through natural cosmic powers, mesmerism, electricity, and the invisible beings who are always at work around us, whether they be human or elementary spirits.

esting work, and the talismans described in his plates, to show that even the "Seer of Patmos" himself was well-versed in this kabalistic science of talismans and gems. St. John clearly alludes to the potent "white carnelian"—a gem well-known among adepts, as the *"alba petra,"* or the stone of initiation, on which the word *"prize"* is generally found engraved, as it was given to the candidate who had successfully passed through all the preliminary trials of a neophyte. The fact is, that no less than the Book of Job, the whole Revelation, is simply an allegorical narrative of the Mysteries and initiation therein of a candidate, who is John himself. No high Mason, well versed in the different degrees, can fail to see it. The numbers *seven, twelve,* and others are all so many lights thrown over the obscurity of the work. Paracelsus maintained the same some centuries ago.

In the pre-Christian Mithraïc Mysteries, the candidate who fearlessly overcame the *"twelve* Tortures," which precede the final initiation, received a small round cake or wafer of unleavened bread, symbolizing, *in one of its meanings,* the solar disk and known as the heavenly bread or "manna," and having figures traced on it. A *lamb,* or a *bull* was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The *seven* rules or mysteries were then delivered to the "newly-born" that are represented in the Revelation as the seven seals which are opened "in order" (see chap. v. and vi.). There can be no doubt that the Seer of Patmos referred to this ceremony.

The origin of the Roman Catholic amulets and "relics" blessed by the Pope, is the same as that of the "Ephesian Spell," or magical characters engraved either on a stone or drawn on a piece of parchment; the Jewish amulets with verses out of the Law, and called *phylacteria,* and the Mahometan charms with verses of the *Koran.* All these were used as protective magic spells; and worn by the believers on their persons. Epiphanius, the worthy ex-Marcosian, who speaks of these charms when used by the Manicheans as amulets, that is to say, things worn round the neck (Periapta), and "incantations and *such-like trickery,"* cannot well throw a slur upon the *"trickery"* of the Pagans and Gnostics, without including the Roman Catholic and Popish amulets.

But consistency is a virtue which we fear is losing, under Jesuit influence, the slight hold it may ever have had on the Church. That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the

whole prestige and spiritual power that clings to it. For the better exemplification of our theme it will be necessary to contrast the moral principles of the ancient Tanaïm and Theurgists with those professed by the modern Jesuits, who practically control Romanism to-day, and are the hidden enemy that would-be reformers must encounter and overcome. Throughout the whole of antiquity, where, in what land, can we find anything like this Order or anything even approaching it? We owe a place to the Jesuits in this chapter on secret societies, for more than any other they are a secret body, and have a far closer connection with actual Masonry—in France and Germany at least—than people are generally aware of. The cry of an outraged public morality was raised against this Order from its very birth [1540]. Barely fifteen years had elasped after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820.

It was a promising child from its very teens. What it grew up to be every one knows well. The Jesuits have done more moral harm in this world than all the fiendish armies of the mythical Satan. Whatever extravagance may seem to be involved in this remark, will disappear when our readers in America, who now know little about them, are made acquainted with their principles (principio) and rules as they appear in various works written by the Jesuits themselves. We beg leave to remind the public that every one of the statements which follow in quotation marks are extracted from authenticated manuscripts, or folios printed by this distinguished body. Many are copied from the large Quarto published by the authority of, and verified and collated by the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrest du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring *Sorcery,* Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on *magic* of the Jesuits. Writing on this subject in his secret instructions, Anthony Escobar says:

"It is lawful . . . to make use of the science acquired *through the assistance of the Devil,* provided the preservation and use of that knowledge do not depend upon the Devil, *for the knowledge is good in itself, and the sin by which it was acquired has gone by.*" Hence, why should not a Jesuit cheat the Devil as well as he cheats every layman?

"Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass. I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolic art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors he has not deceived."

Further, we find the following on astrology: "If any one affirms, through conjecture founded upon the influence of the stars and the character, disposition of a man, that he will be a soldier, an ecclesiastic, or a bishop, *this divination may be devoid of all sin;* because the stars and the disposition of the man may have the power of inclining the human will to a certain lot or rank, but not of constraining it."

Busembaum and Lacroix, in *Theologia Moralis,* say, "Palmistry may be considered lawful, if from the lines and divisions of the hands it can ascertain the disposition of the body, and conjecture, with probability, the propensities and affections of the soul."

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved as such. Their constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them. *They were never produced to the light until* 1761, *when they were published by order of the French Parliament* in 1761, 1762, in the famous process of Father Lavalette." The degrees of the Order are: I. Novices; II. Lay Brothers, or temporal Coadjutors; III. Scholastics; IV. Spiritual Coadjutors; V. Professed of Three Vows;

VI. Professed of Five Vows. "There is also a secret class, known only to the General and a few faithful Jesuits, which, perhaps more than any other, contributed to the dreaded and mysterious power of the Order," says Niccolini. The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reörganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. The Society now numbers 8,584 members. But we must see what are their chief rules. By what is seen above, in becoming acquainted with their mode of action, we may ascertain what the whole Catholic body is likely to be. Says Mackenzie: "The Order has secret signs and passwords, according to the degrees to which the members belong, and as they wear no particular dress, it is very difficult to recognize them, unless they reveal themselves as members of the Order; for they may appear as Protestants or Catholics, democrats or aristocrats, infidels or bigots, according to the special mission with which they are entrusted. Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy." (*Royal Masonic Cyclopædia.*)

letters • questions • comment

Education seems to be the key to progress of any kind. But there are many methods in education, and at one time or another they all "work." Robert Crosbie once wrote that the best method is a combination of all methods. How does this apply to "theosophical education"?

It does indeed seem that any accomplishment involves, sooner or later, education in some way, unless it is simply the repetition of something already learned. If we consider the idea that man is sevenfold in nature, and that each of his aspects has seven corresponding ways of manifesting, this might suggest why any method, as a method, will eventually find a use. It would also follow that a distinction might be made in terms of the training of the soul's various sheaths. If, as is suggested in "Psychic and Noëtic Action," intelligence does not reside in any particular part of the body, but is present in every particle of matter, then matter must respond to "training" on several levels, depending on the nature or source of the impulse given. This means that it becomes necessary to examine that source, or the coloring provided by the motive for action. If the intention originates in Higher Mind, the corresponding aspects of the lower sheaths would be strengthened and made more responsive, each in ways peculiar to its nature. If the motivation arises from the kamic aspect of mind, its influence on the lower "bodies" would doubtless be divisive in its ultimate effect.

The refinement of the lower principles might be regarded as a matter of discovering their potentialities for the service of the Higher Ego, or as Mr. Crosbie summed it up: "A firm position assumed out of regard for the end in view" implies that the reason for action comes, not in the merit of the action per se, but from the fact that it furthers the purposes of soul. Patanjali's *Yoga Aphorisms,* as well as Robert Crosbie's *Friendly Philosopher,* William Q. Judge's *Letters That Have Helped Me,* and *The Voice of the Silence,* could all be characterized as instruction in the art, the science, the philosophy of studying and learning to control the forces of the lower nature from the vantage point of the higher. But this requires

some perception of the reality of the higher, reinforced by study, by experience, by the confrontations brought about by suffering. Whatever the means by which one is brought to undertake such a task, true education can result only from the endeavor to assume the position of the Self. The importance of this is stressed in an article in THEOSOPHY 56: 33-34:

> As may be discovered in any good book on the history of science, the elimination of consciousness, and therefore man, from the conception of scientific reality was both a methodological convenience of the early scientists and a way of avoiding disastrous contact with the authority of the Church. The consequence, however, has been the evolution of an enormously elaborate structure of knowledge about the workings of nature without the slightest hint that primary causation must be sought in the workings of a universal principle of Mind. For human beings therefore, the study of the world in terms of scientific knowledge has meant the systematic externalization of nature, as something radically different from and entirely independent of ourselves. And the more impressive the results of scientific knowledge in respect to the manipulation of the forces of nature, the more settled or seemingly justified the illusion of separateness from nature becomes. It follows that a highly educated man of today is likely to be a man who has been systematically alienated from attitudes on which the subtle realities of self-knowledge depend.

On the other hand, knowledge of the external world which "grows from the perception of egoity within" would come by processes the very opposite of alienation:

> At some time in the future—no one knows how near or distant in time—that knowledge will reach out and include a knowledge of the external world, but it will be as an extension of self-knowledge and will come as the result of conscious identification *with* the world, which will then be recognized as an extension, or the field of operations, of the larger Self. This knowledge will be at once philosophical and scientific. It is a stance of perception rather than an inventory, an access to the forms of life rather than a collection of descriptions and formulas of manipulative technique. (*Ibid.*, p. 34.)

The same distinction in a slightly different context is made by M. F. Ashley Montagu, who contrasts education with instruction. In our society, the inner world has yet very little reality compared with the outer. Even the mind, intangible though it is, seems to be understood as an external object, or at best a series of reflections of the external world, because it can be manipulated. Perhaps this

is indeed a valid description of lower manas, but our psychology has yet to understand the reality and importance of higher manas as a creative potency that is universal in quality. When it does, it may be that Plato's educational methods will also be better understood. Mr. Ashley Montagu says:

> In keeping with the general materialization of western man and the high value placed upon techniques, education has progressively degenerated into instruction. It is not unlikely that if, in the western world, we go on as we have been doing in the immediate past, in a generation or two scarcely anyone will remain who understands the difference between education and instruction. Instruction is the process of pumping information into the person, it literally means "to build into"; whereas education means the process of nourishing or rearing a child or young person, in the sense of the Latin word to which it is related, *educere*, to lead forth. We must recognize that today, in the western world, we have far too much instruction and all too little education. We are far too busy filling up the youth with what we think they ought to know, to have much time left over for helping them become what they ought to be. (*The Direction of Human Development*).

But it seems that the educational significance of taking a position that is beyond the reach of the illusions of separateness is appropriately indicated for our own age by Mr. Judge:

> What should be done is to realize that "the Master-Soul is one," with all that that implies; to know the meaning of the old teaching, "Thou art That." When this is done we may with impunity identify our consciousness with that of any thing in nature; not before. But to do this is a lifetime's work, and beforehand we have to exhaust all Karma, which means duty; we must live for others and then we will find out all we *should* know, not what we would *like* to know.

SOME WORDS ON DAILY LIFE

(*Written by a Master of Wisdom*)

IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. * * *

"Do not set your pride in the appreciation and acknowledgement of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner*

NOTE.—This article was first published by H. P. Blavatsky in *Lucifer,* January, 1888.

Self higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as *it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgement for the good you may have done. Reward and acknowledgement are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. * * *

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with

its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications —making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to

act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

* * * * *

"The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master."

THE DISCOVERY OF MEANS

As each being is *sui generis,* has his own methods interiorly, peculiar to him and no other, one should not look for hard and fast rules for all, but to go work upon himself, find *himself* . . . and proceed upon the lines thus indicated. All methods should be tried, and one's own processes of thought and feeling carefully observed. Without such inspection, rules and discussions are useless; by it—if truly pursued—anything can be discovered.

—WILLIAM Q. JUDGE

on the lookout

Fiction Writer on H.P.B.

In *McCall's* for March, Kurt Vonnegut, Jr., presents a novelist's version of H. P. Blavatsky's life and work to some eight million subscribers, and perhaps many more readers. Some of the things he says are shocking, when not merely grating, and his brash way of skipping to quotation of a recondite *Secret Doctrine* passage on Lunar Monads after a sublime instruction to disciples taken from *The Voice of the Silence* achieves a somewhat profaning effect. Further, this writer's frequent asides imparting his personal reaction—"I call that hypnotism" . . . "I find that I believe this" . . .—seem mainly intended to establish his own tough-mindedness and to guard the reader against thinking that Mr. Vonnegut is a man easy to convince. Yet the fact remains that, whatever his coarse literary manners and quite limited taste, he puts of record, briefly and simply, important elements of any defense of H.P.B.'s character and reputation, and lays considerable emphasis on the themes of altruism and universal brotherhood which characterized her life. The article is flip, much of it exploiting the phenomenalistic side of Theosophical history, some of which he sceptically mocks, yet the reader who takes this writer at his word will also learn that H. P. Blavatsky was brave and good and quite possibly very wise. He is not ever venomous—his mistakes are the result of ignorance and the pose of vast journalistic shrewdness. Considering what may be expected from a magazine largely devoted to cosmetics, fashions and other appeals to women readers at the level of mass interests, with "entertainment" the chief skill of writers who succeed in this field, Mr. Vonnegut may perhaps be regarded as having done a bit better than might be expected of some others. It is also possible that the *McCall* editors, having noticed recent attacks on Madame Blavatsky, invited him to provide an "interesting" version of the "other side."

"Honor to Madame Blavatsky"

In any event, his conclusion shows him confident that he has been more than "fair":

> All I can say . . . is that I have approached Madame Blavatsky from the inside, so to speak, have listened to her and to those who loved her. I might easily have assumed that her life was a low comedy and have eagerly quoted her many enemies, who thought she was a graceless fraud.
>
> At a minimum: Madame Blavatsky brought America wisdom from the East, which it very much needed, which it still very much needs. If she garbled or invented some of that wisdom, she was doing no worse than other teachers have done. The only greed I can detect in the woman is a greed to be *believed*.
>
> So I say, "Peace and honor to Madame Blavatsky." I am charmed and amused that she was an American citizen for a little while. That was a bureaucratic detail, of course. Bizarre as she may have been, she was something quite lovely: she thought all human beings were her brothers and sisters—she was a citizen of the world. . . .

Not a "Spiritualist"

In the body of his article, Mr. Vonnegut calls H.P.B. "brilliant," "brave," "generous," and describes her as "wanting almost nothing for herself." He cites her warning against the dangers of dabbling in mediumship and "magic." In vindication of her good name, he reports the suit brought by Mr. Judge against the New York *Sun,* for calumnies printed in 1890, calls attention to the retraction by the *Sun,* and gives other evidence showing the falsity of the charge of "immorality." He makes it clear that she denied being a "spiritualist," and admits to finding no admissions by her "that she was a hypnotist." On balance, the effect on the casual reader of this article is likely to be that there are certainly two sides to the question of who Madame Blavatsky was and what she stood for, and that attacks on her ought not to be swallowed whole. So, despite the frivolous and frothy treatment at which Mr. Vonnegut is undeniably expert, this conclusion may remain, and it is perhaps all that one can hope for in the pages of a mass magazine, which is quite obviously taking advantage of the sudden spread of interest in mysterious and "supernatural" matters.

Smorgasbord of Psychic Attractions

An editorial note calls Madame Blavatsky the " 'Founding Mother' of occult in America," and the other articles in this issue—hardly worth noticing—are devoted to "The Occult Explosion." They concern Astrology, Magic, Tarot, Satan Worship, and Séances, and, taken together, constitute ample evidence of the gravity of the warn-

ings given by H.P.B. concerning the cycle of psychism which now seems in full swing, but may be expected to get much worse. As might be anticipated, here and there in these discussions may be found a point of serious interest, and even a caution or two, but the general influence will undoubtedly be to lend attraction to dangerous psychic practices. It should be noted, finally, that Mr. Vonnegut's article is illustrated by a photograph of H.P.B. during later life. Color has been added to the print and the page is spotted with garish symbols, yet even these editorial "improvements" cannot hide the dignity of her countenance.

Minister on H.P.B.

Another recent reference to H.P.B., largely constructive in content, appeared in the Autumn 1969 issue of *New Thought,* a quarterly. It occurs in an article, "The Wisdom of the Ages," a critical consideration of the God-idea by Donald Craig Kerr, a Presbyterian Minister of Baltimore, Md. The first part of his discussion is devoted to the decline of the church, which he attributes to the attempt of the denominations to defend limiting conceptions of Deity. The church, he says, meaning all churches, "has put God into molds and categories which have bound him so closely to human thought that he has withdrawn. God is not to be trapped by fixed concepts." He finds in Theosophy a counter-influence, corrective of this mistake of theology:

> One of those schemes of thought which have had an influence upon religion within the last hundred years is known as Theosophy. Theosophy has been roundly criticized and condemned by major orthodox churches. Madame Helena Blavatsky, Theosophy's inspirational leader, has been equally ridiculed and mocked, and some of what is said, I am sure, must be taken seriously. Madame Blavatsky was born in Russia, traveled extensively, and spent considerable time in the United States. Her classic writing is a book called *The Secret Doctrine,* in which it is claimed that one's understanding of the truth is derived from a secret fraternity of masters whose attainment of the truth has set them apart from the rank and file of ordinary people.

God in Humanity

> In line with what is learned, as one's recognition of truth and light rise to the level of the master, the theosophist says, "Humanity is a growth, a development, an emanation, an evolutionary expression of the Supreme Being. . . . The human soul is an individualized fragment of that divine life . . . is literally a spark

of the divine fire, and latent within it are the characteristics of that central light from which it originated."

What is interesting to me about the theosophist's point of view is that God becomes disengaged from any worldly form or materialistically concerned personality. If God is to be identified in any human way, God is seen to be humanity. God is thought of as the oneness of life. That is a notion which the spiritualist emphasizes, that there is no separation between earth and heaven, between God and man, or between time and eternity. The divine and the human are one, which is what Jesus was at such pains to point out. I and my Father are one, Jesus would say, and in Jesus we see the perfect unity of the God-man.

More than One Avatar

Eighty years ago, writing in *Lucifer* (March, 1890), H.P.B. cited similar expressions by Christian clergymen of her time, remarking that what one of these said was "one more proof of the cyclic evolution of our Theosophical ideas," yet adding that the unique emphasis on Christianity and Christ erred in limiting the Divine Truth "to one single and the youngest of all the religions, and *avatars* to but one man." This could result only in "sectarian" Theosophy. Quite conceivably, Dr. Kerr might agree that there were others who also embodied "the perfect unity of the God-man," since liberal churchmen are today less given to claims of having exclusive truth, and his tribute to Theosophy reveals open appreciation of its pantheistic philosophy. H.P.B. concluded her comment on a Christian adaptation of Theosophy during her time by saying: "We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details." So might she say today, after distinguishing between the forms of contemporary thought which accept some Theosophical "leaven," and the pure flow of the Teaching which she came to provide.

Her Books Are Available

The years of the immediate future will doubtless bring increasing instances in which the rude and largely irresponsible press will reflect the reviving interest of common folk in past psychic and "spiritual" teachings, and will often be more drawn to corruptions and dilutions of Theosophy than to its pure expressions. This seems inevitable under cyclic law. Yet the pure expressions are all in print, in most cases in facsimile reproductions of original editions, and

as the influence of the cycle widens and deepens—a beneficent change that may also be expected, under law—these books will almost certainly begin to enjoy a wider currency. The nonsense, the shallow opinions, and the crude and egotistical flourishes of critics (surely nothing new!) will one day be forgotten, even as the journalistic sallies and conceits of H.P.B.'s time have been forgotten, while the strength and depth of what she did grow into clearer outline on the horizons of a hungering and suffering world.

True Scientific Spirit

Three years ago the California Institute of Technology *Quarterly* (Winter 1966-1967) published an article by Robert P. Sharp titled "Speculations About the Earth," which we now draw attention to as much for its general tone as for this writer's interesting speculations. This open-minded sort of discussion by a scientist brings the kind of thinking that leads to knowledge. After reviewing various ideas regarding the origin and age of the earth, and the function of meteorites in unraveling these mysteries, he turns to the subject of the geographical and magnetic poles. Combining a wise tentativeness with thorough factual background, Mr. Sharp directs his inquiry toward some rather novel, for modern science, possibilities.

Polarity of the Earth

He says:

> It is a speculation, but an interesting and possibly fruitful one, that the entire skin or crust moves over the rest of the earth along the "low-strength layer" in the upper part of the mantle. Clearly, we need to know a great deal more about the materials composing this layer and their behavior under strong stress, high temperature, and high confining pressure. Indeed, the same can be said for the whole mantle. It is a most inviting and important frontier for geophysical research.
>
> Paleomagnetic studies have produced another surprise in showing that the polarity of the earth's magnetic field has reversed itself repeatedly during geological time. For convenience we treat the present as a period of normal polarity and those intervals during which a compass needle would point south rather than north as periods of reversed polarity. This is still a pioneering investigation, and one suspects that the true picture of reversals is more complicated than shown. The fact that the polarity of the earth's field has been repeatedly reversed is now rather generally accepted, although there is no widely acclaimed explanation of how or why this occurs. It is one more manifestation of the dynamic nature of the magnetic field and sup-

ports the concept of mobility deep within our planet.

Useful "Speculation"

H. P. Blavatsky's treatment of this phenomenon in *The Secret Doctrine* may seem shrouded in paradox, and Mr. Sharp is undoubtedly correct in saying that "the true picture of reversals is more complicated than shown." Speculation, it appears, is of two kinds: that which presses a certain theory upon the reader, using facts to strengthen the claim, and that which uses facts to encourage thinking along lines which may open the way to wider conclusions.

Anger Is Useless

The *New York Times Magazine* (Jan. 11) features a lengthy article about Dr. Bruno Bettelheim and his school for severely disturbed children, located on the campus of the University of Chicago. The theme of the discussion is his attitude toward the young. Dr. Bettelheim feels that a distinction should be made between youthful actions which arise from personal anger and those which stem from a genuine perception of the wrongs which exist in society and need correction. He says:

> Of course it would be ridiculous to overlook the fact that there is a lot wrong in our society that should be remedied. But you see, that is the difference between the violent militant and the reformer, whose main concern is what is wrong and whose motive is an effort to set it right. The militant is more motivated by his inner anger than by the wrongs of society. . . . We need a lot more people who work hard at reforming society, but I have never yet seen anything good come out of what people did in anger.

Firmness, but No Force

Further on he applies this idea to himself:

> You might say I have been very militant in fighting for reforms in the treatment of psychotic children. I have had many confrontations. . . . But while I am quite militant in stating my opinions, I would never make any effort to force anybody else to accept them.

That any lasting therapy, whether for individuals or for society, must have its source in those depths of the human heart which are somehow shared by all, may be inferred from the following by Dr. Bettelheim:

> There is no direct confrontation available to the sick child unless somebody offers himself for the confrontation. . . . What

we have to demonstrate is that together we can make a go of it, even down there—something that he alone at this point cannot do. Hence the heart of our work is not any particular knowledge or procedure as such, but an inner attitude to life and to those caught up in its struggle, even as we are.

Problems and Pure Knowledge

The annual meeting of the American Association for the Advancement of Science (*New York Times,* Jan. 4), disclosed a broad spectrum of opinion on the relation of science to the pressing problems of our time. The *Times* report says:

> One of the leaders of the A.A.A.S. pointed out that, in the years before 1966, the annual meeting typically included a symposium on some problem involving the relations between science and society. This year there were about 40. They dealt with such problems as disarmament, the optimum population of the world and the roots of violent behavior.

Others, however, felt that basic research need have no other justification than the acquirement of general knowledge. Dr. Victor Weisskopf, of the Massachusetts Institute of Technology, said: "We must leave room, freedom and dignity for those who wish simply to understand nature more deeply." He added: "There seems to be a growing tendency to view such a person as an egoist—a social parasite."

Meaningless Technology

Several speakers voiced concern over the fact that the natural resources of foreign countries are being drained to meet the demands of our industries, some of which are of questionable value. As one scientist put it; ". . . the United States imports aluminum, in the form of bauxite, using up more than half the world's production 'for beer cans,' and selling back to those countries commodities of no value to their industrialization."

The *Times* report swung from the concern by scientists over the exploitation of foreign resources, to the demand by others for more efficient means of exploiting ore and petroleum deposits beneath the ocean. One would think that the desire to "understand nature more deeply" and the view that "high-grade science is useless unless we survive to use it" could unite harmoniously within a theory of knowledge that recognizes the earth and everything on it as a living whole, all in the process of development through mutual support.

Wizard Psychology

An article in the March *Psychology Today* deals with myths and fairy tales as vehicles of psychological truths. Sheldon Kopp couches his discussion of *The Wonderful Wizard of Oz* in psychotherapeutic terms. While some of the assumptions of this children's tale are being challenged today by psychologists, and perhaps should be, his interpretation suggests to Theosophical students how the functions of lower manas may be made to serve the purposes of the egoic evolution. Noticing the pleas of Dorothy and her friends that they could not fight the wicked witch because they lacked the brains or the courage, Dr. Kopp indicates that these excuses cloak other weaknesses that are secretly cherished. Concluding his review of the story, he says:

> The Wizard then tries to help them [Dorothy and her friends] to understand the solutions at which they have already arrived. For the Scarecrow, it was not a problem of lacking brains, but of avoiding the experiences that would yield knowledge. Now that he would risk being wrong, he could sometimes act wisely. So too the Tin Woodman: it was not a heart that he lacked, but a willingness to bear unhappiness. And, of course, the Cowardly Lion needed not courage, but the confidence to know that he could face danger even when he was terribly afraid.

It seems, however, that the task of self-understanding cannot be undertaken in its full dimensions without a determination to find the position of the Higher Ego: "a firm position assumed out of regard for the end in view"; or, as Mr. Judge put it in *Notes on the Bhagavad-Gita*: "Arjuna was equal-minded in pain or pleasure, joy or sorrow, and stood ready to suffer or enjoy whatever the Higher Self had in store for him by way of experience or discipline."

More Ancient Symbols

But just as there are different levels of truth, so there must be correspondingly different orders of symbols, with varying power to arouse egoic action. In concluding her explanation of the serpent garb of Kwan-Shi-Yin and Kwan-Yin, H. P. Blavatsky indicates how far-reaching is both the power of psychological symbols and the obligation to penetrate to their meaning:

> In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner

nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance. (*S.D.* I, 473.)

"Reservoir of Trust"

In a recent *Saturday Review* (Dec. 20, 1969), Herbert A. Otto proposes that, while neurological research indicates that the "ultimate creative capacity of the human brain may be, for all practical purposes, infinite," some basic changes will have to be made in our habits of thinking before these possibilities can become effective. A major barrier is the preoccupation with violence in news and entertainment. Mr. Otto describes the erosion of what he calls the "trust factor":

> The consistent emphasis in the news on criminal violence, burglarizing, and assault makes slow but pervasive inroads into our reservoir of trust. As we hear and read much about the acts of violence and injury men perpetrate upon one another, year after year, with so little emphasis placed on the loving, caring, and humanitarian acts of man, we begin to trust our fellow man less, and we thereby diminish ourselves. It is my conclusion the media's excessive emphasis on violence, like the drop of water on the stone, erodes and wears away the trust factor in man. By undermining the trust factor in man, media contribute to man's estrangement from man and prevent the full flourishing and deeper development of a sense of community and communion with all men.

Importance of "Self-Concept"

Included as a negative factor is the pollution of our psychic environment:

> Our self-concept, how we feel about ourselves and our fellow man and the world, is determined to a considerable extent by the inputs from the physical and interpersonal environment to which we are exposed. In the physical environment, there are the irritants in the air, i.e., air pollution plus the ugliness and noise of megalopolis. Our interpersonal environment is characterized by estrangement and distance from others (and self), and by the artificiality and superficiality of our social encounters and the resultant violation of authenticity. Existing in a setting

> that provides as consistent inputs multiple irritants, ugliness and violence, and lack of close and meaningful relationships, man is in danger of becoming increasingly irritated, ugly, and violent.

But this "self-concept" is the creation of memory, and obtained from without (see *S.D.* I, 292). A passage in Viktor Frankl's *From Death-camp to Existentialism* in which he says that only those who can maintain a sense of freedom and of future possibility, even in the midst of the most extreme deprivation, were able to survive, suggests that fostering this trust is not only a matter of conditioning by appropriate group experience, but must also be a matter of deep inner resources.

That it is the influence of these inner resources on experiences coming under the attention of the ego which gives them their meaning and quality is suggested by H.P.B. in "Dialogues Between the Two Editors":

> . . . The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.